

M32

The Martlet

The student newspaper of the University of Victoria

Volume 30, Number 26

April 4, 1991



MARTLET PLACE

SUMMER EMPLOYMENT

STUDENTS: Need a summer job? \$6 - \$9/hr. + bonus. Randy 727-9994.



CAMP NARNIA (Salt Spring Island) has job openings for camp counselors. Students with previous camp experience, or those taking child-related courses preferred. Submit resume to Camp Director, C56, Burgoyne Bay Rd., Fulford Harbour, BC, V0S 1C0. Ph. 653-4364 for details.

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TO THE ADMIRER of the Australian outback jacket, thank you.



OMBUDDY

HAVING PROBLEMS? The Ombuds-person, Charlene Simon, may be able to help. Office hours Mon. - Thurs. 1 - 5 p.m. Room 133 SUB. Ph. 721-8357.

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COMPLIMENTARY PASS

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FRIDAY

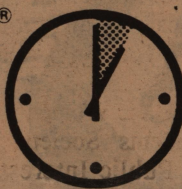


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Club Profile

by Alex Jamieson

Greetings from UVic Students for Aboriginal Rights.

The first year of our club's campaigns has been very successful and enjoyable.

Helping to sponsor a speakers night with Elijah Harper and Jennie Jack (a native law student at UBC who was with the Mohawks behind the barricades) was the highlight of our year.

We initially organized with the help of many people who were very concerned with the government's handling of the Oka situation.

This conflict was unfortunate because a life was lost but it also enlightened the world about Canada's shameful treatment of the First Nations.

Canada's facade as a staunch advocate for human rights in places such as South Africa has been unveiled to reveal its stark reality as a perpetrator of human rights.

Canada is actively involved in the cultural genocide of the first people here in an attempt to make the "Indian Problem" go away - making it easier for the rich to rape our natural resources for profit.

Our club's mandate therefore is to educate the possible future leaders of this country as well as advocate for various First Nations such as the Lil'Wat who have little or no access to mainstream media.

Getting our story to the public has been next to impossible unless death or violence is involved. This is why more autonomous newspapers and alternative radio stations are needed.

This could help reverse the muzzling of native voices by the monopolization and government manipulation of the media.

UVic Students for Aboriginal Rights other efforts this year included the Lil'Wat food drive, a fundraising dance for native communications (to help offset the \$6.45 million slashing of native communications by the feds), providing a speaker for the Students' Society workshop on racism, a media resource, a study of campus affects on native students, representation of native issues in the Canadian Federation of Students and a position paper to be presented at the current federal inquiry into the Oka crisis.

Future endeavours include a membership drive, continued collection of food and supplies for those in the struggle, and continued awareness campaigns at UVic.

We want to thank all who helped us and we hope all of you have a nice summer or maybe we'll see you at the blockade.

Till next year, All our relations. ☐

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NEWS

Natives share pain and opinions at titles forum

by Lisa Langford and
James MacKinnon

Prayer, legal reasoning, and native perspective on the recent Gitksan/Wet'suwet'en case made for a sobering lesson in B.C. native-white relations last week in Cinecena.

The UVic Native Students' Union (NSU), UVic's history department, and the Students' Society sponsored a forum March

**It's never clear whether
the best remedy is within
or outside the courts**

28 on the land claims case to provide students with an alternative look at Chief Justice Allan McEachern's controversial decision.

The afternoon began with a prayer by Ahousaht Chief Earl Maquinna George, a descendant of Chief Maquinna, who greeted Captain Cook on his arrival to what was later named Vancouver Island.

Bill White, president of the NSU, said natives have to acknowledge people who have worked alongside them.

"Our elders say that there are always people out there to help you, you are never really alone.

"It is important to understand pain, to take some of the grief, some of the pain."

Ken Coates, a history professor who teaches courses about native-white relations and the Canadian north, moderated the forum.

Coates said he, like many others who followed the Gitksan case, "made the mistake of believing justice was likely."

He said he is troubled by the complexity of the 400 pages of reasons for judgement handed down by McEachern.

"It explores some of the unsavoury depths of white history in Canada."

Hamar Foster teaches law at UVic and is a legal historian. Foster said the "colonial flavour" of the judgement will provoke two reactions.

The first is there is no justice for native people in a white court system. Foster said this reaction is understandable, and some native people feel McEachern is "simply not capable" of determining native claim to land.

A different reaction is while the judgement is not perfect, "it is something," said Foster. He said it provides "a historic opportunity for politicians to seize the initiative."

He cited a case involving aboriginal assertion of territory in Australia in the 1970s, where the judge ruled aboriginals had no rights in common law.

A few months later, said Foster, legislation which partly reversed this judgement's impact was enacted.

Foster also mentioned a case in Alaska which was "just as startling," because the government negotiated with natives after a similar ruling.

Natives face a catch-22, said Foster. "It's never clear whether the best remedy is within or outside the courts."

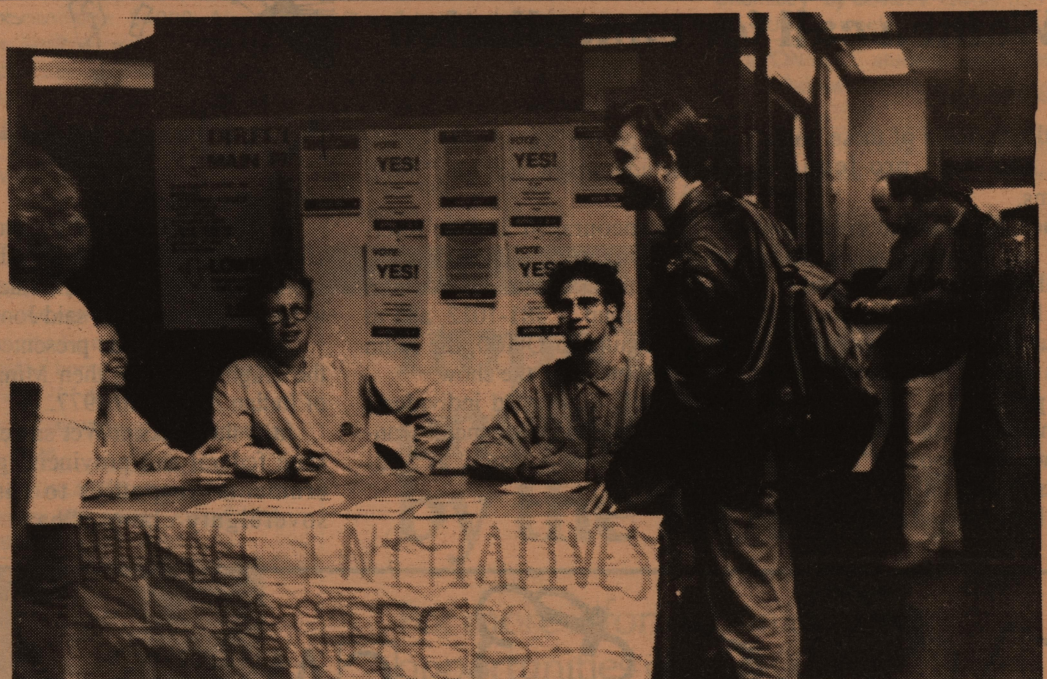
"So watching your land being clearcut and eroded, and you're being told that you have no rights."

Foster outlined past and recent interpretations of treaties, or the lack of, with native people since 1871. He said McEachern's decision was "legally vulnerable" because of his interpretation which grants personal rights, but not property rights.

Foster said the laws since 1871 have not changed, but the people who interpret them have.

Hereditary Gitksan chief Ray Jones introduced the history of the legal effort of the Gitksan/Wet'suwet'en, two large bands in north-western B.C.

continued on page 4



CAMPAINING AGAIN: Students' Society directors answer questions on the Student Initiatives Project.

Niki Lederer

Women's groups want sexist, racist comic's show cancelled

by Alisa Gordaneer

Comedy advocating hatred of women, gay people and immigrants are some of the reasons why local feminist groups want to see Sam Kinison's April 11 show cancelled.

The UVic Women's Centre and the Students' Society, Vancouver Island Public Interest Research Group, Men Against Rape and Voice of Women are amongst those lobbying for the show's cancellation.

Pam Metcalfe, spokesperson for the UVic Women's Centre, said, "Kinison's humour is not funny to large numbers of minorities - yet a large percentage of the crowd that buys tickets to his shows are white middle-class men."

She explained his humour becomes a catalyst for the misogyny (hatred of women) already in society, through the audience.

"They become worse than him. It snowballs to the point where they're heckling any woman they see."

She said after the *Times-Colonist* printed a story about Kinison on March 30, ticket sales "went way up. They were very sluggish until this week."

Kinison's March 9 show in Vancouver was picketed and leafletted by members of Feminists Coalition for Healthy Humour.

Victoria groups "would rather have him cancelled," said Metcalfe.

"It makes more sense to hurt him in his pocketbook rather than

stand outside and picket. It would hurt him more."

Because the show is scheduled to take place at the Royal Theatre, which is jointly owned by the Victoria, Oak Bay and Saanich municipalities, the groups are lobbying their municipal representatives.

"The only way to cancel him is through pressure on politicians. If they're living up to their campaign promises, I can't see how it couldn't be cancelled," said Met-

continued on page 4

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NEWS

Women call for cancellation

continued from page 3

calfe, adding many of these politicians ran on pro-feminist platforms.

A meeting between concerned groups and representatives from city hall is scheduled for April 4.

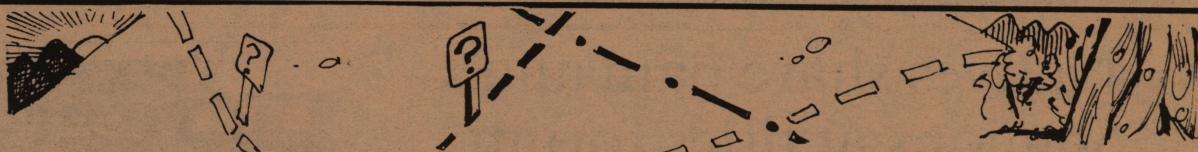
"By having the show cancelled, we're taking direct action against what's wrong with society. If we're picketing, we're on the receiving end of his misogyny.

"If we're opposing it and he still gets to play, all we're doing is giving him free advertising. We

want to go the whole way so it's to our advantage, not his," Metcalfe said.

She encouraged anyone interested in protesting Kinison's act to call Victoria Status of Women Action Group at 381-1012, and to stop listening to Q-100, the radio station sponsoring the show.

As well, concerned individuals can call the station's general manager, Dan MacAllister, at 382-0100. □



Native perspectives offered at forum

continued from page 3

In 1968, several Moricetown elders were charged with fishing violations, which was "the catalyst to forming a council," said Jones.

A declaration was presented to the Hugh Faulkner, then Minister of Indian Affairs, in 1977.

In it the Gitksan/Wet'suwet'en state federal and provincial governments' responses to native sovereignty claims, "have not

included, in any meaningful way, our hopes, aspirations, and needs.

"Recognize our sovereignty, recognize our rights, so that we may fully recognize yours."

Jones said the 1984 Delgaam Uukw case was filed because the Gitksan/Wet'suwet'en felt the courts would provide answers.

The judgement's answers hold many meanings, said Jones.

"For the elders it has meant total confusion, bewilderment. They placed a trust in the mainstream judicial system.

"It means a setback to our rebuilding our social society and our economic strength," he said, likening the cultural wealth of pre-contact natives to the European Renaissance.

Concerns over the environment were predominant in both Jones' speech and the question period.

"We, the Gitksan/Wet'suwet'en, have been the check ... along with the environmentalists.

"In this judgement multinationalals are allowed to come in and do as they please," Jones said.

"Some of the larger companies are taking a very cautious approach to this," he said, adding that smaller companies were less predictable.

Jones said B.C. is the most beautiful country he has seen, but he is concerned over the emphasis on rapid resource extraction.

He compared the province to Argentina, where "resource extraction was the order of the day.

"That, through the dictatorship ... who was in cahoots with the multinationals, has left the country mostly in ruins."

Nonetheless, Jones is optimistic over the judgement, which "begs to be appealed.

"Optimistically, when other decisions at the lower level have come down with a bias against our rights ... these decisions have been overturned," he said. The Gitksan/Wet'suwet'en filed an appeal this week.

Questions following the speeches showed the audience were sympathetic but not as optimistic as the natives involved.

Many questions dealt with concerns the Canadian justice system is not equipped to deal with native oral history or traditional land-holding structures.

Both speakers said these issues were not clearly dealt with in the judgement.

Foster said efforts are ongoing to educate judges, and Chief Justice McEachern did not reject oral histories, but chose to give them little weight.

"Remarkable similarities" exist between native land law and the feudal system of the 12th century, he added.

Many questioners were concerned with immediate effects on land protection and the Lil'wat case in central B.C.

"Through this decision future injunctions are virtually useless," Jones said.

At a recent meeting of the Gitksan, "people said if we had to defend our houses and land, we'd do so how we can."

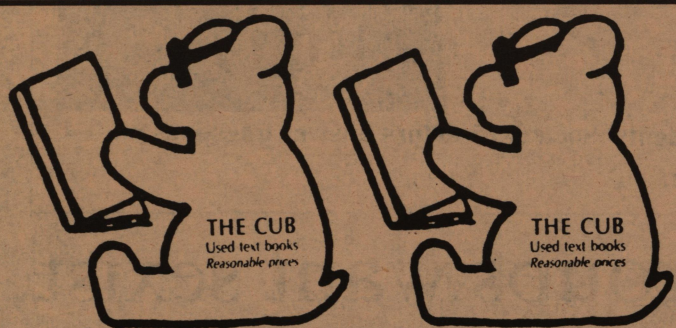
Though he admitted direct action and violence had been mentioned, Jones said the Gitksan/Wet'suwet'en people realize "this is still a triable issue until the Supreme Court of Canada says it's not."

Jones was reluctant to draw parallels between the Gitksan/Wet'suwet'en and Lil'wat cases.

"From talking to some of the people from there, I think the sovereignty they expressed is probably in the bigger capital letters."

Foster added many legal avenues are still available to the various native groups across Canada, and for the moment, concerned people should be optimistic.

"One of the most wonderful opportunities in this is to learn from the Gitksan/Wet'suwet'en people." □



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FINAL NOTICE OF DEADLINE:

April 5th 1991 is the final deadline for students to collect their payment and unsold books or renew their contract for summer session from the Campus Used Bookstore. In order to be fair to everyone, this deadline will be strictly enforced (no exceptions).

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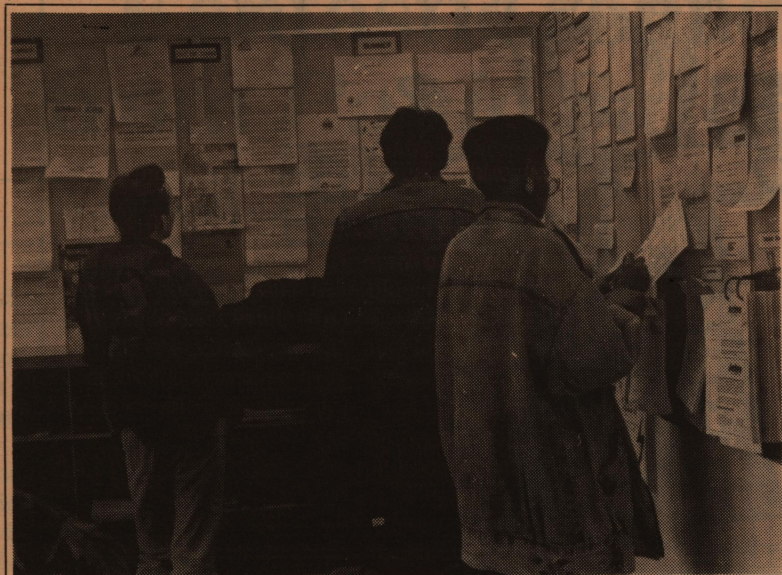
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"You're on. Ten to one if I start howling I'll have everyone here howling inside five minutes."

NEWS



Job Hunt — Students are staring into the annual summer job quest at campus employment centre.

Controversial book sellers recruiting on campus

by Lisa Langford

A door-to-door bookselling company banned last year from recruiting at UVic has been granted conditional approval to resume hiring this month.

The Southwestern Company was suspended after Student and Ancillary Services received complaints from former employees and their families.

The students told the *Martlet* last April Southwestern's management was manipulative and interfered in their personal lives.

They also said the company's rigid schedule was physically and emotionally draining, and although the students made profits for the company, they ended up owing Southwestern money.

At least two students had to seek counselling, and their families said they exhibited radical personality changes, including withdrawal and anxiety.

Not all UVic students who worked for Southwestern were complaining, however.

Some made over \$15,000 in the summer, and dismissed the allegations of psychological abuse of student employees.

Jim Griffiths, the director of Student and Ancillary Services, says he reviewed information this term from former employees and the company. He passed it on to the Student Employment Advisory committee.

Griffiths said far more students stayed with the company than quit, and added, "When someone is going to make \$10,000 to \$15,000 in a summer, there are no complaints."

The committee decided to allow Southwestern to hold recruiting sessions on campus, but Charlene Simon, the UVic Students' Society ombudsperson, will attend them.

Simon will also interview all students who work for Southwestern this summer.

"I'm going to talk to all the students - not just the ones that come back with money, but also the ones who quit midstream," said Simon. □

Centre gearing up for summer

by Alisa Gordaneer

Students don't have to go downtown to find summer jobs this spring.

For the first time, student job listings will only be found on-campus.

In previous years, students went to the summer job listings office downtown.

This year, in what Miriam Curtis, the program's supervisor, describes as a "pilot project between the university and the Canada Employment Centre," summer job listings will be housed in the year-round Student Employment Centre at UVic.

"It's good for people who aren't students to come up and be exposed to the university. It's easy to access - there's a great bus system, and loads of parking," said Curtis.

This year, the centre expects to place at least as many as the 2,300 students it found jobs for last year. As well, the jobs will have higher wages.

"Students need to pay for university, and can't do it on \$5 an hour jobs. This year, we're trying hard to really push for \$7 to \$8 an hour jobs" said Curtis.

"We're trying to get as many career-type jobs as possible - ones that are well-paid, and offer good work experience."

The majority of jobs presently posted are for cashiers, restaurant staff and fishery workers.

Students now have the opportunity to refer themselves to jobs.

Previously, they had to register their names at the Student

Employment Centre, where they would be referred to suitable employment.

We're trying to get as many off-campus jobs as possible.

The system was "time consuming, and it was up to someone else's discretion whether you'd be suited for a job" Curtis said.

Now, all the listings are posted

in the centre.

"Students get to self-refer - they look at jobs and match up their interests for themselves. It works really well."

The centre said business is just picking up now, but they expect a rush at the end of April, and through May.

The Canada Employment Centre for Students is located in the Campus Services building, right next to the UVic bookstore. □

ATTENTION GRADUATING STUDENTS

THE EXECUTIVE OF THE GRADUATING CLASS OF 1991 WILL MEET AT 7:00 PM WEDNESDAY 10 APRIL 1991 IN SUB ROOM 137A TO ORGANIZE THE GRADUATION CLASS SOCIAL FUNCTION AND DISPERSE FUNDS TOWARDS THE GRADUATION CLASS LEGACY GIFT.

ALL GRADUATING STUDENTS ARE WELCOME TO PARTICIPATE IN DISCUSSIONS SURROUNDING THESE DECISIONS.

FOR FURTHER INFORMATION PLEASE CONTACT DAVID BATE AT 385-3263

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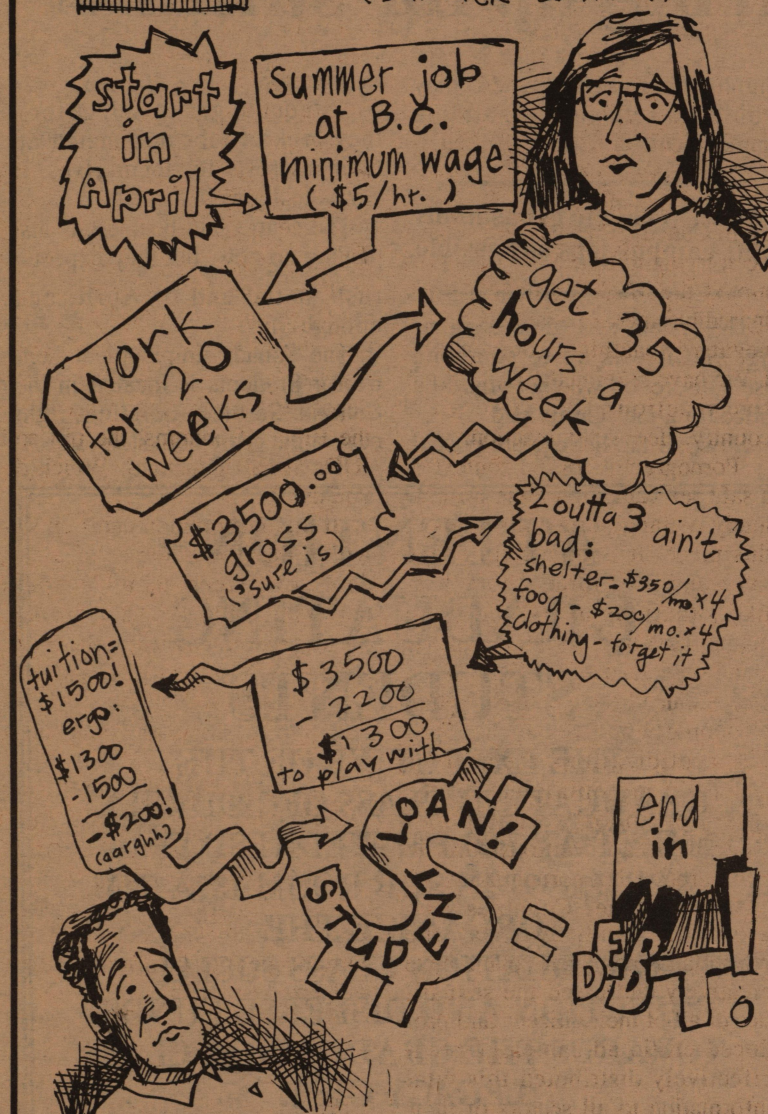
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EDITORIAL

LET'S
PLAY

"GET A JOB"
(SUMMER EDITION)



Editorial topics are decided on by staff at editorial meetings, which happen every Friday at 2 p.m. in the Martlet office. Editorials are written by one or more staffers with input from all present at the meeting.

Student encourages discussion, not articles

Editors:

It was with sheer disgust that I read "the article" in the March 29 *Martlet*. Now before the gay community goes and shouts homophobia, let me say I am quite secure with my heterosexuality and do not fear or despise homosexuals.

However, it seems whenever gay issues come up, they try and stress the relationship part of it and that what goes on in the bedroom is nobody's business. I can

live with that, but when money out of my pocket goes towards funding the trash I read last week I couldn't remain silent. I'm all for freedom of the press and free speech, but whatever happened to good taste and a sense of decency?

It embarrasses me to think people in the community have access to this paper and will draw conclusions of the student body accordingly. I can honestly say I'm ashamed to be a student at UVic.

The surrounding article stated the purpose of the "guide" was to educate gay men and that it "had been successful in reducing the

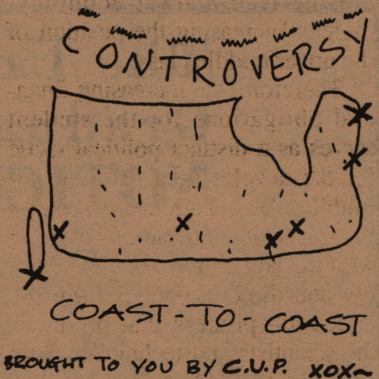
number of HIV transmissions among men."

Just how did they account for this? Did they allow an infected man to do it with another guy and then have him tested and find it was negative? Ludicrous.

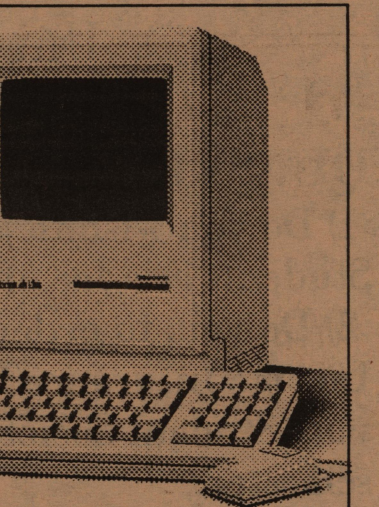
If they want to educate gays then how about pamphlets or dare I say, talk about it at the meetings they have.

As a graduating student, this is one alumnus the university should not bother to come to for donations, and I encourage all others who feel as myself to do the same.

Mark Strudwick



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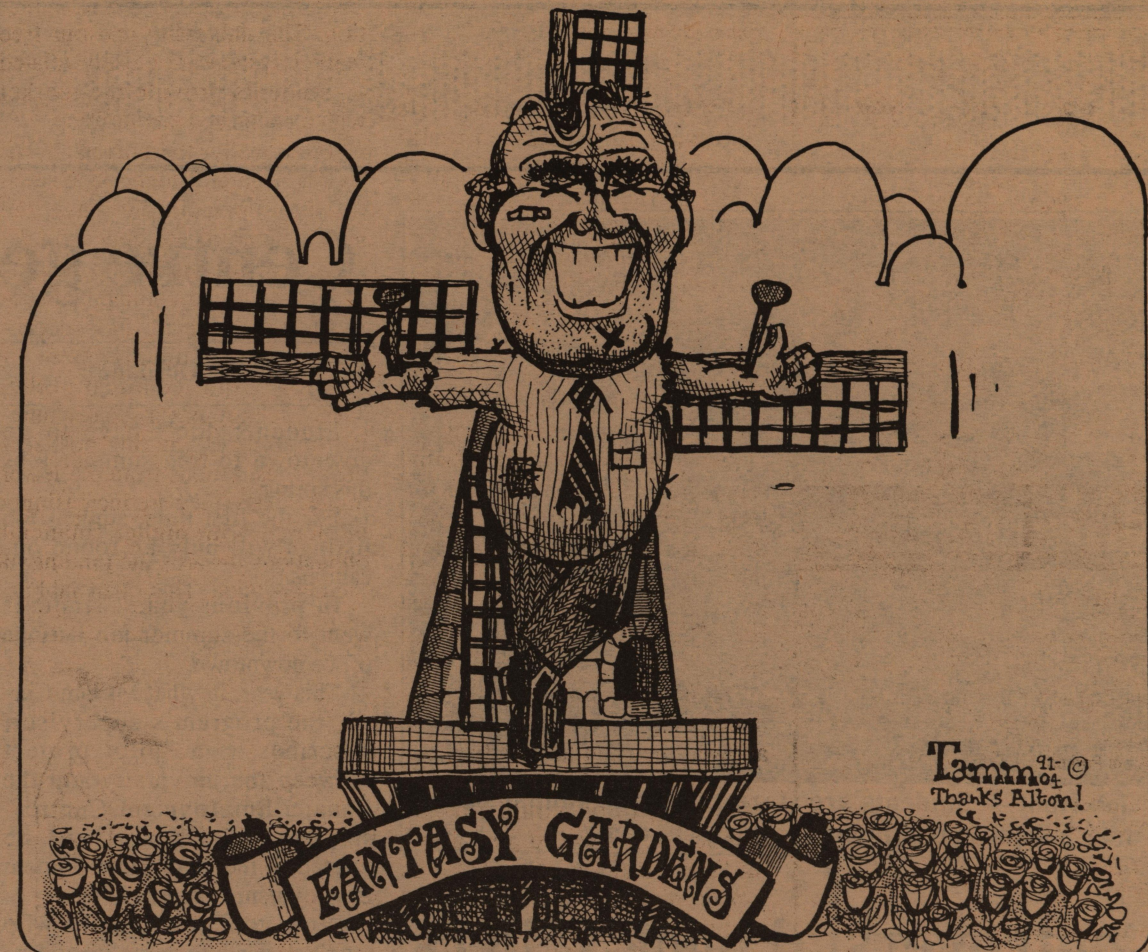


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The *Martlet* has an open letters policy and will undertake to print every letter received from members of the university community. Letters must be **TYPEWRITTEN** (you can use *Martlet* machines), double spaced and include your name, student number and a phone number for verification. **LETTERS MUST BE 250 WORDS MAXIMUM.** Editors reserve the right to edit ruthlessly for length and libelous content. Deadline is Monday noon. Letters will be prioritized in the order received. Only one submission from the same person will be printed per week. Letters with pseudonyms will not be printed. Letters will not be edited for spelling or grammar.

Erotica is not pornography

Editors:

I support C.U.P. and the *Martlet*'s printing of "A Gay Men's Guide to Erotic Safer Sex."

Erotica, containing information about consenting safe-sex is as vital as information on other human experiences, such as diet and childrearing. Too bad only the "alternative" press will print it. The "status quo" media has the dominant culture to answer to.

Meanwhile, popular culture sanctifies pornography, blending violence, coercion and sex, by allowing the porn industry to be one of the most affluent in the world. There are more porn outlets in North America than McDonald's restaurants. That's scary considering advertisers invest billions of dollars annually because they know people are prone to mimicking what they enjoy viewing.

Pornographic material creates acceptance of violence with sex. "A gay men's guide...." shows no one being coerced, or attacked — only people caring for each other's safety while enjoying sex.

There's plenty of violent, coercive, discriminatory behaviour on campuses such as sexual assault, harassment and the consumption of pornographic magazines sold in many campus bookstores. I urge people who are upset by informative, erotic material to spend their energies more effectively by focusing on these truly harmful issues.

Elizabeth Loughran
Vice-President Academic
UVSS

Student re-quoted

Editors:

In the ON THE SPOT column of the March 21st issue of the *Martlet*, I was asked how I felt about the proposed 7 to 11 per cent tuition hike.

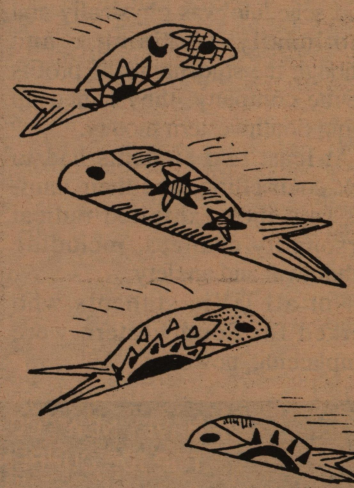
I responded that if the government reallocated funds away from the medical pension plan, referring to the 25 million dollars for retiring doctors and (poorly appropriated) industry subsidies, then tuition fees could in fact be low-

ered by 7-11%.

A wayward comma seemed to suggest I was advocating taking money away from the public health care plan and from old age pensioners, and putting this money into education subsidies: I was not.

Thank you for providing me with the opportunity to correct this misunderstanding.

Hersh Kline



Thanks for the help

Editors:

On behalf of Phi Delta Theta I would like to thank everyone who came out and gave blood at this past Red Cross Blood Donor Clinic.

As per our fraternity's local tradition, every shift had three members of Phi Delta Theta on hand to assist the Red Cross in guiding donors through the clinic.

This semester, as with every semester, proved to be a very successful clinic exhibiting the generosity of both staff and students.

Once again thank-you, and my fellow Phi Deltas and myself look forward to seeing you all at the blood donor clinic next fall.

Derek Stone
Community Services Chairman
Phi Delta Theta

Old rants reiterated

Editors:

The "pro-Autonomy" forces recently campaigned on a pretty slick platform:



The Martlet

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Sheryl Yeager

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Niki Lederer

News
Amei Parkes

Graphics
Andrew Mori

Features
Robert Cooper

Entertainment
Andy Stonehouse

Sports
Chuck Bennett

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The Martlet is published by the University of Victoria Students' Society. The Martlet editorial and business offices are located in room 109, Student Union Building.

Correspondence should be addressed to The Martlet, Student Union Building, P.O. Box 3035, Victoria, B.C. V8W 3P3. You can call us at (604) 721-8359 for advertising and (604) 721-8361 for reports. Subscriptions can be purchased at \$20 per year.

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ignore the state
slash the slate
scratch the plate
change your fate
come home late
don't lose weight

continued from page 6

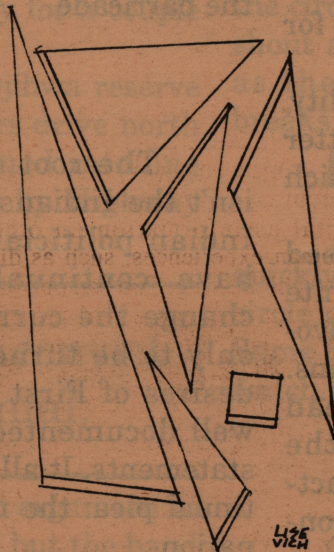
"Martlet fiscal autonomy is necessary to protect editorial autonomy/integrity. For a mere \$2.50 per semester support our democratic comrades because without the Martlet, the student body will be incomplete.

Nonsense! There are alternative solutions to this and other problems. First, Martlet autonomy can be protected without increasing student fees. By amending the UVSS constitution, it is possible to secure funds from being withheld. Second, fiscal autonomy does not translate into editorial integrity. On the contrary, integrity can only be guaranteed by giving all sides equal say on any issue.

Third, if the Martlet is truly democratic, individuals should be allowed the right to withdraw fiscal support similar to our Health Plan. Not only would this be democratic, it would also allow the "silent majority" to indicate its support/disapproval for your publication.

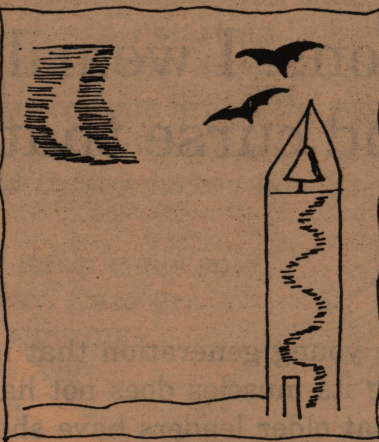
Finally, if the Martlet is environmentally sensitive, why does it still contribute to the destruction of forests for its weekly publication? The Martlet should construct campus-wide publication viewing areas instead. Not only do these exist in other states around the world, it would also save more trees.

Robert Kleemaier



tion. The university and our free market system are closely related — students provide the market with an educated labour force.

Historically, the university has been a source of higher education for the upper middle class, the maintenance of the upper middle class depended upon the success of industrial and commercial projects. This was, and still is, dependent upon the development of scientific and technical skills. Today society has a greater number of students entering post-secondary institutions from the lower middle class; they are increasingly burdened with higher financial obligations towards the funding of their education. This financial bur-



den is created by the very development of the upper middle class who, in turn, rely on the scientific and technological contributions made by these students, scientists, and technicians coming from lower middle class lifestyles.

This problem is a source of increasing tension since the end result is that the upper middle class, who are represented through a budgeting government, allocate revenue (\$75,000,000) to the function of the university. In addition, those who allocate the funds available recruit and make possible, to a partial degree, enrollment of students from lower middle class lifestyles. This is done in order to train, educate, and produce scientists and technicians who perpetuate the free market economy, thereby increasing the position of the upper middle class.

Therefore, the increasing financial obligations for the student serves as a distinct political tactic for the development of the upper middle class. This tactic reduces the financial contributions of those who manage a free market economy and directly benefit from the education process that produces the scientists and technicians who support, through their contribu-

tions, the capitalist economic order.

Finally, let us all keep in mind that Howard Jampolsky, who advocates students accepts an increase in tuition fees, represents the very interests that seek to maintain a system where students contribute to the development of the upper middle class.

Sean Paterson

Reaction to Muse reaction

Editors:

After two months of controversy in Canadian newspapers I have been trying to figure out what promoted the Muse's article to such incredible media prominence. The negative reactions from some at UVic have reiterated similar negative reactions from across the country. Here is my reaction:

Pornography? In the context of a safe sex campaign there is absolutely nothing pornographic about this piece. It is intended to save lives and uses three, short, life-like situations to try and put a human face on information that is commonly academic, inaccessible, and produced for the consumption of people who need it the least. The eroticizations themselves failed, in my opinion, because they were poorly written and lacked human context. This is lousy erotica, not pornography.

Inappropriate? Countries such as Switzerland, Austria, the Netherlands and even Poland have creatively addressed the sexualities of all of their citizens and produced erotic ad campaigns that effectively distributed this vital information to all sectors of their populations. Their ads appear on billboards, buses and on television (see: Mother Jones, Jan.) 1990, pg. 39).

Offensive? Two responses: The subject matter was evident in the headline. The warning in the first two paragraphs was absolutely clear. Why did you read it? Next, if you admit it is the homosexuality which offends you, and you further admit this is what the uproar was (and is) all about, ask yourself why. The answer is because people have been ridiculing, ostracizing, beating up and killing (pick one) homosexual people for centuries.

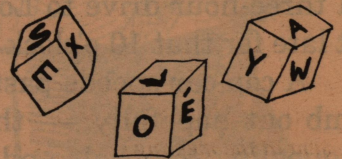
Disgusting and unnatural? Come on, get a grip on your own life. If this sex is disgusting then all sex is disgusting.

You have no better grasp on "nature" and what is natural than I do, or your parents, or the Praetorian Society, or the Halifax police department, or the men who wrote the Bible. (Condoms, the pill and IUDs are all unnatural. Which do you use?)

If this information can't appear within the liberal forum of a student newspaper, then Canadian university campuses have become so ultra-conservative they are incapable of adequately addressing or even discussing issues affecting the lives of young people.

It is time to take a good look around and consider just how exclusive and evasive AIDS information has been because of fear of homosexuality. It's time to address how and why we are denying people information that will save their lives.

Mike Quinlan



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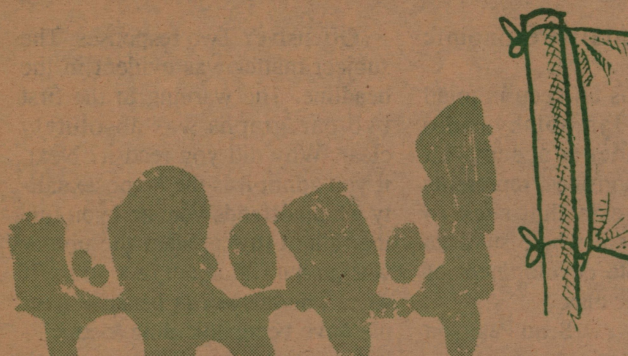
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1991: The Long

Mornings come hard on Highway 7: this is not a place to be contemplating the constitutional dilemmas of the First Nations. I wearily drag my ass up the road and curse that I'm too young to rent a car.

by Duncan McCue - Canadian University Press

An hour ago, the cashier at the Husky station in Nipigon, which doubles as the bus terminal, kindly informed me that the 6 a.m. bus to Longlac doesn't run on Tuesdays. The joys of travelling in Northern Ontario.

It must be about 7 o'clock: figuring on a three-hour drive to Longlac, I may be a bit late for that 10 o'clock meeting.

A cop car speeds past me. I stick my thumb out hopefully — the cop responds by squealing to a halt and reversing back to me on the shoulder. I don't need this. I trudge along and quickly put my hair into a ponytail. The car drives behind me slowly, so I stop. Although he is immediately behind me, he leans on his horn and motions me to his door.

"Good morning, officer."

"Can I see some ID?" A friendly guy. I hand him my status card.

"Have you got a criminal record?"

"Not to my knowledge."

He types in my information anyway. Satisfied I'm not a convict, the cop gets genial.

"What are you doing on this road, son?"

"I'm working with the Union of Ontario Indians..." — I show him my fancy vinyl briefcase with the gold-embossed thunderbird — "...doing some research work in education up at Long Lake #58." The cop laughs, and as he pulls away, says "Maybe you should get off the road."

Mornings are hard on Highway 7.

"The young generation that is even now flexing its muscles does not have the patience that older leaders have shown. If the present leadership is unable to come to terms with the non-Indian society, unable to win respect for Indian rights and dignity, then the younger generation will have no reason to believe the existing democratic political system has much meaning for them..."

"Driven by frustration and hostility, they will organize not to create a better society but to destroy your society, which they feel is destroying our people."

More than 20 years have passed since the federal government's 1969 White Paper — a failed policy proposal that advocated the assimilation of Canada's Indians. History will note that its widespread rejection marked the beginning of the politicization of the Indian people. Reacting angrily, Indians resolved to take control of their own destiny. We became lawyers, politicians, educators — all in an effort to make the governments and people of Canada listen.

To a certain degree, we've been successful. While there is still an alarming high-school dropout rate and frustratingly low number of post-secondary students, our people have made a name for themselves in the political framework of Canada. The Assembly of First Nations maintains a regular dialogue with the federal government, and a plethora of organizations work at the provincial level. But despite this network, the concerns of First Nations people are essentially being ignored.

♦♦♦♦

A trucker picks me up at around 8 a.m. We have a long chat about Oka — he says he's in favor of any action that helps the cause.

Just past Geraldton, a passing trucker radios in on the CB. "Don't be planning on making time," he says. "Them Indians are blocking the road up by Longlac."

"Well," says my buddy. "I guess

Oka isn't so far away."

The traffic is backed up for about 10 minutes. We inch forward slowly, until we're in sight of the barricade. There are several cars lined up on the highway, cutting down the traffic to one lane — the Ontario Provincial Police are directing cars through. As we get closer, I roll down the window and shout to the first guy we approach.

"Ah-neen!" I raise my fist.

The guy looks at me funny. I forgot that in northern Ojibwa dialect, hello is 'boszho.'

"Is Veronica Waboose here?"

"Yeah, she's over there somewhere."

He points to where a group of elders are sitting in lawn chairs by the shoulder of the road. He's wearing a big smile.

I turn to my buddy. "Well, this is where I get off."

"Okay. Good luck." He blows his air horn several times as he drives through the barricade.

♦♦♦♦

The root of the "Indian problem" isn't the Indians. An entire generation of Indian politicians, lawyers and writers have continually offered proposals to change the current paternalist system, only to be turned away. The needs and desires of First Nations people are now well documented in studies and policy statements. It all boils down to one continual plea: the right to self-determination.

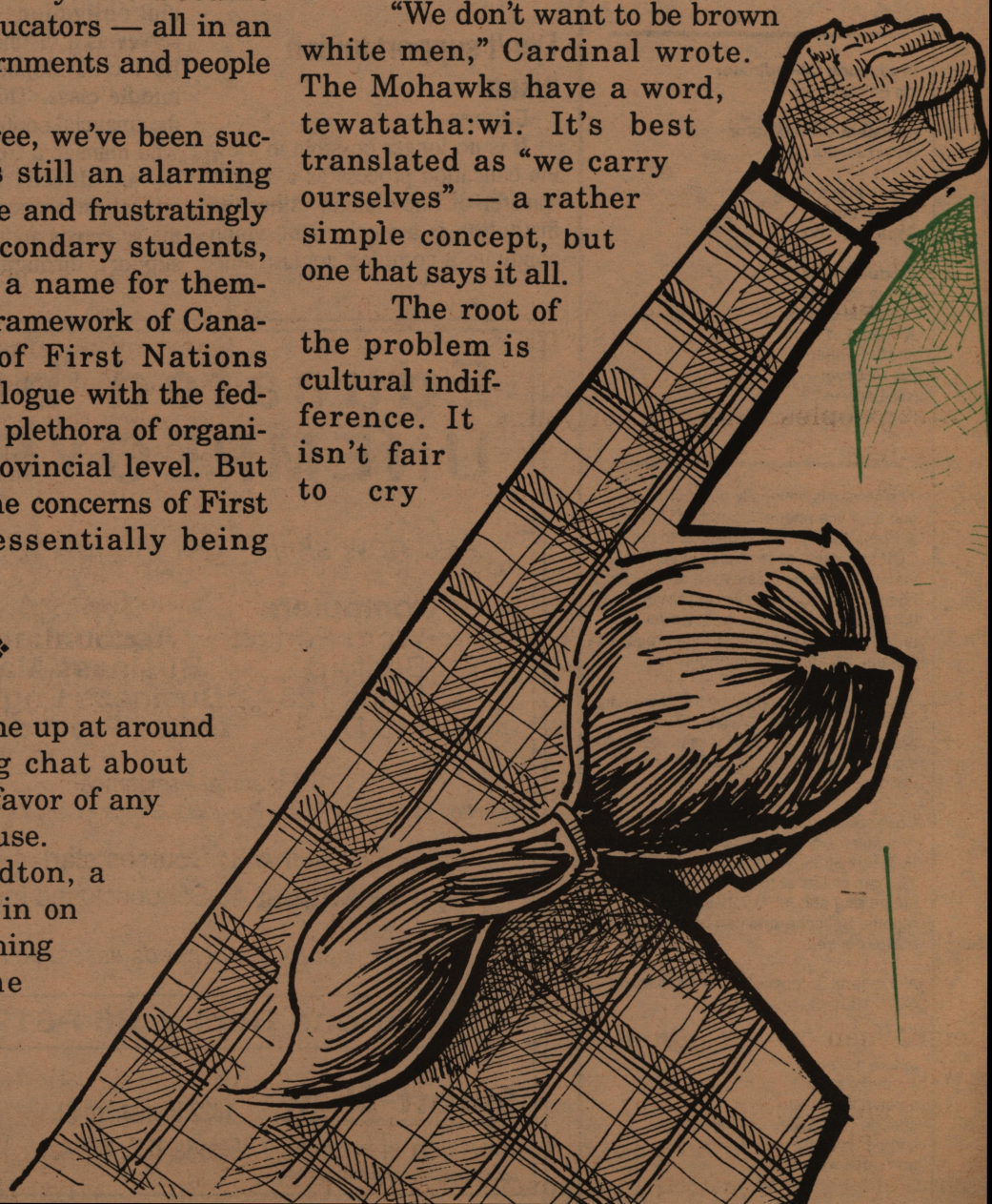
"We don't want to be brown white men," Cardinal wrote. The Mohawks have a word, tewatatha:wi. It's best translated as "we carry ourselves" — a rather simple concept, but one that says it all.

The root of the problem is cultural indifference. It isn't fair to cry

It all boils down to one continual plea: the right to self-determination.

♦♦♦♦

When native politician Harold Cardinal swept open the 'buckskin curtain' in 1969 with his book *The Unjust Society*, he spoke of a nation that had reached a turning point. He wrote that the time had come: Indian people would remain silent no longer. It was time for non-natives to listen.



Hot Summer?

racism when our needs are not met: the continual non-reaction to native claims has been bound up in the white cultural perspective.

A simple example: try to remember your grade nine Canadian history course. What most kids learn about Indians is how we used to live — buffalo hunting, fur trapping, etc. It's important, because it's the foundation of our culture. But to ignore modern Indians — our literature, history and politics — only serves to perpetuate an idealistic understanding of the Indian as a Noble Savage.

Tomson Highway, George Erasmus, Ethel Blondin, Bill Wilson, Billy Diamond, Rita Joe: why aren't we learning these names in school?



Veronica laughs when I tell her who I am. She confesses she figured I had skipped the meeting. It's well past noon now, so she invites me to stay for a couple of days.

Long Lake #58 is an Ojibwa reserve of about 400 people, five hours drive north of Thunder Bay. It's crammed into one square mile of land, divided by Highway 400.

Satisfied I'm not a convict the cop gets genial.

The barricade has been organized to support the Mohawks at Oka, but the band would also like to publicize their own land claim — it's been stuck in the courts for years. From the looks of it, they'll get it: a few TV crews and reporters are milling about, looking for an angle.

There are roughly 200 of us sitting on the road, leaving a narrow strip of pavement for cars to pass. I am quickly handed a homemade picket sign, which reads "Golf Or Graves?" Others read "This land was never surrendered" and "First nations, first peoples." A group of young girls are handing out pamphlets that describe the Oka situation from a First Nations perspective.

A little boy's sign says "Honk twice for your support." Most cars do, and we let loose a cheer. Occasionally, a car will drive through silently: we jeer loudly, but let them pass. A group of teenagers from the reserve keep driving through in an old pickup, leaning on the horn as they pass and leaning out the window, exchanging jokes and catcalls.

Someone has brought a flatbed, and a group of young men get up and set up their drum. A pow-wow drum is big, about eight men can sit around the average one. When the pounding heats up, it can be an awesome sound.

The drummers smoke their cigarettes, and watch in amusement as a

camera operator scurries to set up his equipment. Suddenly, they launch into their song. A pow-wow song can be fast and angry or slow and mourning. Either way, it expresses the steady heartbeat of the Earth. This one is slow.

After the first song, some of the experienced dancers start to dance among us. Soon, we're all starting to move, in a traditional shuffle dance. The circle expands as someone brings the elders into the dance. The drummers are getting louder, and those who can sing are as well.

The circle spills onto the highway. Cars are backed up permanently now. We all hold hands and we dance.

After five minutes, the OPP officers move to break the circle. "Move aside," they shout at us. The circle tightens as they push us in, but no one breaks and the highway is still blocked.

The OPP officers are getting tense. I can see one chatting on a walkie-talkie, chattering quickly. They continue to try to break the circle and stop the dance, but we refuse. Some motorists get out of their cars to watch. The drum keeps pounding.



On Mar. 8, British Columbia Chief Justice Allan McEachern concluded the Gitksan and Wet'suwet'en peoples lived in northern B.C. for a long, long time before European settlers claimed sovereignty. But he ruled they no longer own the land or have jurisdiction over it. Their aboriginal rights are now limited to the use of unoccupied Crown land, subject to provincial law, he said.

Showing a remarkable lack of cultural insight, McEachern maintained that B.C. land policy did not interfere seriously with the Gitksan and Wet'suwet'en peoples' way of life. He said the court must "keep the difference between legal rights and social wrongs very much in mind." His advice to the Gitksan and Wet'suwet'en "It is for elected officials, not judges, to establish priorities for the amelioration of disadvantaged members of society."

Several native groups were hoping for a favorable decision in the case, to bolster their own claims. McEachern has done the opposite by telling them to resort to raw political power.

Raw political power is what this country is going to see. Every government across the country is carrying out some sort of farcical citizens' forum, all designed to find out what everyone wants. But good luck getting aboriginal rights on the agenda in this paranoid climate. Canada's First

Nations people have been given no other choice.



Fifteen minutes have passed, and the car lineup is getting long.



Some of us glance at each other as the cops get more insistent. There seems to be no fear in my friends' eyes — five cops against 200 Indians — only defiance. The dance would continue.

In the end, Billy Waboose, the reserve police officer, explains to the dancers there might be trouble if we don't let traffic pass. He doesn't want that. As the song ends, we pull away and the slow stream of traffic begins again. The cops look relieved.

At dusk, we leave the road. There is a community feast at the church, where we eat moose, fish, bannock, bean soup and various stews. The general atmosphere is the same one that has persisted all day: communal happiness. The barricade wasn't so much a blatantly political act as one of friendship and solidarity.

But despite the good cheer, the situation could quickly have become explosive. Smiles could easily become grimaces. They didn't have to — this time.

Harold Cardinal predicted a violent backlash if the problems of First Nations people weren't solved. Twenty years later, the time is up. Canadians are soon going to realize this country has a third solitude.

Everyone was surprised last summer when Mohawk Warriors took the law into their own hands. This summer, don't be surprised. The pow-wow drums are already warming up. When it rains, there will be a flood. □

ENTERTAINMENT

schraefel's demo a danceable treat

by S.B. Walker

¿WHATDOYOUUMEAN?

monica schraefel and her hungry band
Independent

Here it is, finally: a chance to hear monica schraefel (her capitalization) and her hungry band in your own home.

¿WHATDOYOUUMEAN? is an eight song appetizer, a "taste of things to come," as she puts it.

The cassette's eight songs have been collected from the extensive repertoire of original schraefel compositions.

A danceable mix of acoustic

and electric songs, they reflect schraefel's diversity, humour and political awareness.

The tape opens with "waiting for the other shoe to drop," which introduces us to the concerns central to the schraefel universe: hunger, desire, denial and incredulity.

The song playfully discusses the dilemma between sticking to a vow of chastity and accepting the offers of someone willing to complicate that vow.

Casting the world's problems in almost mythic terms, "shelter" examines our inability to see and our reluctance to deal with reality.

However much we try to avoid problems, they come back to us

eventually.

Focusing on the sexism found in much popular music, "blues for anne marie" notes that the woman is always the "object" and the wrongdoer in the traditional blues ballad, while the male is cast as the victim.

As schraefel says, "Before you go and throw your guilt on her/ Take a look at what you've done to her too."

The cassette's first side ends with "cars," a satiric look at our culture's fascination with the automobile: "the car is a social factor - its not just the thing that drives us around."

On the other side of the tape, "sisters of power" celebrates

women as homemakers, teachers, healers and artists.

"choices" deals with the personal and political decisions that one must make as well as the ones that are made for us by others.

Desire and lust are central to this tune, as the chorus asks: "But think about it, where is all this lust coming from?/ Tell me about it, when's it gonna be enough?"

The song speaks of the circularity of history and can be applied as much to Oka and the Gulf War as to the attack on students, women, minorities and the poor.

The collection as a whole reflects the diversity of monica schraefel and her hungry band. The talents of drummer Burt Harris and bassist Mark Franklin complement schraefel's incredible voice, guitar work and lyrics.

The music, like the band, also speaks of hunger: the songs are not saturated with filler, but rather, they leave spaces to breathe in, spaces to let the music move.

Above the intelligent, powerful drumming and dextrous bass, what remains is schraefel's arresting voice, indescribably ethereal and primal.

¿WHATDOYOUUMEAN? is nicely packaged, complete with lyrics and band photographs, as well as interesting and detailed recording information.

For a demo tape, this is remarkably professional and highly agreeable. The tape is available off-stage at any of the band's gigs, including their opening show for Ellen McIlwaine, April 3-5 at Felicitas. □

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Hot rhythms from African pop star

by Andy Stonehouse

One of Africa's premiere pop stars will be bringing his high-powered brand of revolutionary rock to Harpo's on Thursday, April 11.

Thomas Mapfumo has been recognized since the mid-'60s as one of Zimbabwe's finest performers.

His stirring mix of traditional rhythms and Western music provide a consistently driving and powerful show.

Growing up under white minority rule in what was then Rhodesia, Mapfumo began his career combining British and American rhythm and blues with his native African sounds.

In the early '70s Mapfumo formed his first group, the Hal-lulujah Chicken Run Band, and began recording singles in a style

called chimurenga ('the music of struggle').

As well as racking up the gold records at home, Mapfumo's band attracted government investigation for their music.

A government ban on his second group, the Acid Band, saw Mapfumo jailed for three months in the late '70s.

Following Zimbabwe's independence, Mapfumo has gone on to be his country's most renowned performer.

His albums *Mabasa*, *Mr. Music* and *Chimurenga for Justice* are exceptionally popular at home and

Backed by his 13 - piece band, Blacks Unlimited, Mapfumo's, showis sure to provide hours of energetic dancing.

Advance tickets for this CFUV co-production are available at Lyle's Place, Funhouse and the regular rocking outlets. □

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ENTERTAINMENT

Fantastic soundscapes from *Panic Satellite* tape

by Andy Stonehouse

The media are a bit mixed when a literary magazine calling itself *Mental Radio* releases an audio collection — but the result is some wonderful home-grown and imported art.

So far, two print issues of the magazine have appeared, a Victoria and Toronto co-production which mixes previously unpublished writers and artists with already recognized names.

Clint Hutzulak, West Coast co-editor of the recently established magazine, has finally released *Panic Satellite*, a one-hour collection of experimental music, poetry and fantastic soundscapes.

Hutzulak says the cassette, originally conceived as a part of

the *Mental Radio* project, fits in as "edition three" of the magazine.

"It took me about a year to collect things to put together on the tape," he says.

"I think that *Panic Satellite* will open stuff up to a whole different audience, especially those who are interested in audio art and experimental radio."

Panic Satellite features a broad range of material from Canada and the U.K., with both Western and Eastern Canadian artists represented.

From Victoria, there's the madman dadaism of Jim Andrews, as well as several musical collaborations, including the Cryptorchids.

From Calgary, the oddly-rendered music of the Xylophone Birds appears. Sylvain Cote, from

Montreal's urban rat jazz ensemble, Rhythm Activism, provides some strange and beautiful noise.

Adding an interesting international dimension, *Panic Satellite* also features Glasgow performance artist Ian Smith (last seen at Victoria's Open Space with his *Cannibal* show).

Brighton's Aaron Williamson also adds two pieces, including the surrealistic "A Taxi-Ride with Hank Williams."

Gail Harris, *Mental Radio* co-editor, also contributes some performance poetry.

Hutzulak says several of the pieces aired in *Panic Satellite* may also appear in print in the upcoming issue of *Mental Radio*.

"Being able to hear these stories performed by their authors

really gives a different perspective to the poetry and writing.

"You get a totally different

he's been excited by the project's success.

"Our idea was to establish a literary magazine that was visually interesting, something sexy and exciting.

"We wanted something that was not like your typical CanLit pabulum — there's too many boring literary magazines out there."

Panic Satellite will be available in cooler local record stores next week. Copies of the tape and the magazine will also be available by mail from artdog press, 252 Memorial Crescent, Victoria, V8S 3J2, or by calling 389-0252. □



emotional impact listening to the spoken pieces."

With the

first two issues of *Mental Radio* almost sold out, Hutzulak says

It's Atwoodmania!

by Amei Parkes

Fans sat in awe when Margaret Atwood strode on stage Monday evening, read her poetry, answered a few questions and promptly left.

She mesmerized her fans with images like death by flaming bats and medals pinned on dead bodies.

She was calm, but cynical.

On a promotional tour for the new En'owkin native creative writing centre in the interior, Atwood was supposed to read from her new book, *Wilderness Tips*.

Instead, she ended up reading a "scattered selection" of poetry, including an image-rich prose poem she wrote for an issue of the Michigan Quarterly Review entirely devoted to the female body.

"The female body lights up when you plug it in...repression breathes sublimation," she wrote.

The evening's poetry became progressively more depressing.

She finished the reading with a poem called "The Loneliness of the Military Historian," about a

woman who is "not scary" except in the privacy of her own bathroom mirror.

After her reading, she allotted 20 minutes to a question period.

Asked about her definition of feminism, Atwood told the audience she likes to avoid using the word as a label.

It seemed strange that a woman who is practically devoted to writing about women wouldn't have an opinion on feminism, but she chose to answer the question with smooth rhetoric.

"Do you think women are human beings? Do you think women have souls? Do you think women should be able to get a formal education? Do you think women should be allowed to own property and have jobs and equal pay?" she asked.

"Why ask me," she said. "[The people in the audience] seem to have a really good idea."

She did approach a question about movies head-on.

"Movies are movies and books are books. Books can do things movies can't do and movies can do things books can't do. Books don't have a soundtrack," she said. □

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SPORTS

Vikes year a success

by Chuck Bennett

It would be easy to call the UVic men's soccer team's season a bit of a disappointment.

They didn't win Canada-West, they didn't win their own Spring Cup and they weren't able to repeat as champs of the Spring Intercollegiate league.

But their season was successful.

Although they didn't beat the UBC Thunderbirds in their fall Canada-West season, they were the only team to really challenge the Birds on their home field during the season.

In fact the Birds should consider themselves lucky to have even won the game at all.

The Vikes hit two goal posts and had countless opportunities to beat UBC, but they couldn't finish.

However, losing to UBC is not just losing to any other university team. The Thunderbirds are by far the strongest university team in Canada. They won the National championship with ease, their only real competition coming from within their own division.

The Vikes did, however, meet the Birds again.

In the final game of the Spring Intercollegiate League regular season, which is played after the Canada-West season is over, The Vikes not only beat the Birds at UBC, but did it convincingly, scoring a 3-0 victory.

UBC and UVic met again in the league final and even though UBC

won, the Vikes put up a great fight before falling 2-1.

Head coach Bruce Wilson was very pleased with the season.

"It was a very good season," he said. "We finished very well. We were very pleased with our win over UBC and even when we lost to them later we still played very well."



"It's hard to match up against UBC talent wise. They had nine CSL professionals in their line-up in the final.

"But if we don't match up skill wise, we do in heart. Our guys trained hard all year and were completely dedicated to the team."

Unfortunately for the Vikes, things will probably not get any easier in the near future. With the professional Victoria Vistas folding and student overcrowding making UVic much harder to get into, it will be difficult for UVic to recruit good players.

"I can't offer anything more than UBC or SFU," said Wilson. "It's really hard to get the kids from Vancouver to come here. If they go to UBC they can live at

home. It all comes down to money in the end.

"Now with the Vistas gone it will be pretty hard to get CSL players to come here. The Vistas was going to be a good recruiting tool. It would have benefitted both teams."

But things aren't all bad for the Vikes. In fact next year looks even more promising than last.

The Vikes will be returning the majority of their squad. Only half-backs Dave McGill and Greg Gidman plus defender Brian Johnson will be leaving.

That leaves a fairly strong returning line-up. Veterans like Bob Sousa, Larry Stepneck, Bruce Ellemo and Stacy Nichol will be a year older and have a year more experience.

UVic tops in North America - impressive showing for rowers in Augusta

by Ryan Buchanan

The UVic rowing crew proved they belong among the best collegiate crews in North America with an impressive showing at last weekend's regatta in Augusta, Georgia.

The talented and experienced women's varsity eight taught their American competitors a lesson while powering to a 23 second victory in 2,000 meter competition.

- It was almost embarrassing as we left the rowing world shaking their heads.

The Vikes men's varsity eight rowed their best race of the season but were edged out by the Cornell University crew by two seconds.

Crews combining the ability and success of the Vikes varsity women's crew don't come around often, as women's head coach Rick Crawley says, "people don't realize how exceptionally talented and dominant the UVic women really are."

This experience should pay dividends for the Vikes in tougher games and against a professional laden UBC team.

Also promising for the Vikes is the improved play of rookies Adrian Lise and Adrian Vickers.

"The two Adrians are the most improved players on the team," said Wilson. "Adrian Lise had some big shoes to fill when we lost our goalkeeper but he really improved over the season."

Although next year's team looks stronger, mostly because of its increased experience, UBC will once again be the team to beat.

In other soccer news- While the Vikes were finishing up their season the Canadian Junior National team was beginning theirs.

The Juniors shutout the Vikes 1-0 on Easter Sunday.

The game was the third for the young Canadian side. They had already beaten Victoria Croatia 2-1

and had lost to Gorge 1-0.

The Canadian team is made up of young men from all over Canada. Right now there are 11 B.C. players on the team.

The team is playing exhibition matches right now in preparation for the CONCACAF, which is the Central and North American qualifying tournament for the 1993 World Cup in Australia.

Canada did not qualify last time around but head coach Frank Dunleavey is confident about Canada's chances.

"You always have to be confident, but not overly," he said. "We have a very positive attitude. The last qualifying tournament we didn't lose a game but still didn't get a berth. So we are competitive."

Canada's toughest competition should come from the U.S.A. or Mexico, but teams like Honduras and El Salvador will also be tough. □

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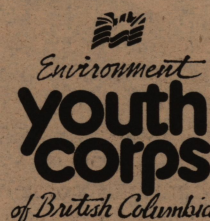
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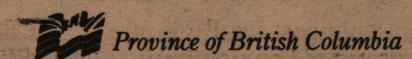
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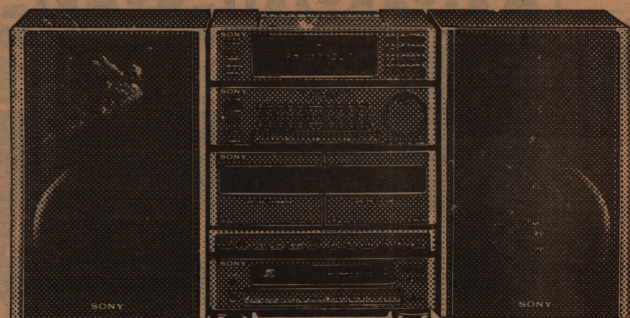
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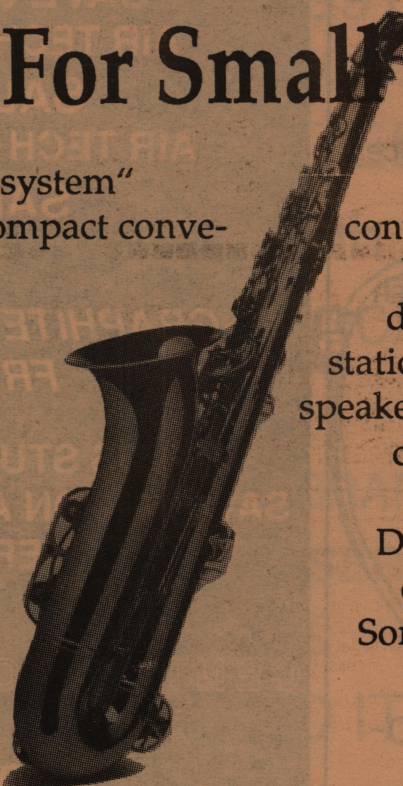
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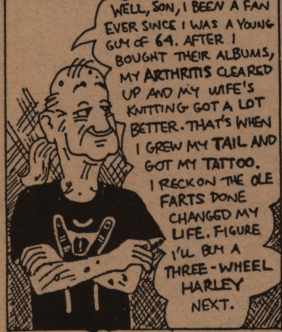
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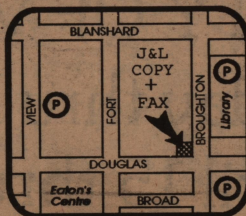
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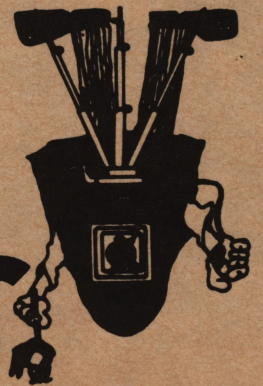
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